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An extra-cosmic god is fatal to philosophy, an intra-cosmic Deity—i.e. Spirit and Matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism.

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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ΑΥΩ

Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect.

—PLATO

THEOSOPHY

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THE COURSE AND THE TASK

THE framework for understanding the processes of change in human affairs—everywhere evident today—is provided by H.P.B.'s observation in *Isis Unveiled*: "An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other." The world of thought and learning has been occupied with analysis and criticism for several generations past, and has now reached a point of exhaustion. The assumptions of the nineteenth century, so earnestly accepted and relied upon, are largely discredited, whether in science or in economic enterprise, while political doctrines, commonly called ideologies, are challenged on every hand. "Empire," once a proud conception, is now an epithet, and war and soldiering, while still going on, are widely regarded with horror and shame. The world awaits, one may say, the dawn of another "age of great inspiration and unconscious productiveness."

The form of the awakening to come is not yet clear, yet in the writings of both H.P.B. and Mr. Judge we have many suggestive observations about the character of cyclic renewal, with, here and there, some direct statements concerning the foundations of the future. One of these, by Mr. Judge, relates to the idea of "authority." He said in a *Path* editorial:

> . . . we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the

> right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.
>
> Our belief may be summed up in the motto of the Theosophical Society, "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

Here Mr. Judge is speaking out of a deep knowledge of the cycles of human development, referring to what is often called a further incarnation of Manas, representing an increase of both capacity and responsibility on the part of individuals. In the *Path* he addressed students, pointing to the work of the Adepts in helping to prepare humanity at large, and in particular the people of the United States, for the changes that in time would alter the constitution of human nature. In "Adepts in America in 1776," he described the work of Thomas Paine in weaning the American colonists of their dependence on past authority:

> The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservation, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America.

Elsewhere, in the article "Cycles," he says that "the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known." He then speaks of the gradual change in the relations of nations and races, introduced by

progress in transportation, communication and trade, and makes this comment:

> At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle had been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.
>
> Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life.

Another aspect of changes now far more in evidence than when Mr. Judge wrote is considered in "The Signs of this Cycle." Speaking of the Kali Yuga, he said:

> For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Pre-eminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

In these passages Mr. Judge combines accurate prophecy with simplicity of utterance. There are indeed these two great influences now plainly evident in the world. Philosophies of the East are replacing the traditional faiths of the West, and at the same time the acquisitive and elaborate technological pursuits of the age—at the very moment of their climactic development—are confronted by self-created elements of stoppage and destruction. Bit by bit the world is learning that of necessity it must practice other ways.

Mr. Judge also spoke of unrest to come:

> This glorious country, free as it is, will not long be calm: *unrest is the word for this cycle. The people will rise.* For what, who can tell? . . . Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. ("Signs of this Cycle.")

Commenting, he added:

> We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance. . . . The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.
>
> But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

Mr. Judge, it seems clear, made these observations on an elevated plateau where he could see the actual processes of human growth and development over a long period, and could anticipate the confrontations that would come to the people of the West, in lands where the surge of the cycle is strongest. One who follows closely what he wrote will have little difficulty in understanding the forces behind the major events of the time. He said in "A Year on the Path":

> The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take.

What could more accurately describe the alternatives now so dramatically emphasized by writers deeply concerned with the health and welfare of both the earth and its inhabitants?

The larger view of things—encompassing the cycle of occult development within which these crises and transformations are taking place—is described by H.P.B. in a variety of ways. She speaks in *The Secret Doctrine* of a future alteration in the earth's atmosphere, and in her Messages to the American Theosophists of the accelerated development of mind and psychic capacities, elsewhere remarking how these changes would be reflected in transformations of human belief and even in the attitudes of future scientists. In *The Secret Doctrine* (I, 612) she anticipated the discovery that would destroy the foundation of the nineteenth-century conception of matter among physicists and chemists, giving the approximate year in which it would be made. She wrote in "Esoteric Character of the Gospels" of the psychological "mutations" that would come in this century, predicting that psychologists would have "some extra work to do," and in numerous places she referred to the psychic development and even physiological transformations that were destined to occur, some of which had begun in her time, and would appear in later years with greater frequency. The "unrest" referred to by Mr. Judge was given broad characterization by her when she spoke of accounts to "be settled and squared between the races" (*S.D.* I, xliv), and in the last-named article she predicted: "The twentieth century has strange developments in store for humanity and may even be the last of its name."

She said, finally, in respect to the Theosophical Movement, that in the twentieth century *The Secret Doctrine* would begin to be recognized as having been "neither invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the Vedas." Yet she also spoke of coming ordeals, struggles, dangers, and possible disasters, while reminding her readers that necessary changes are not always the work of centuries, but may be brought about by swift acting forces such as "wars, speculations, epidemics, the devastation of famines or religious fanaticism."

The forces of change, in short, are multiple, and they operate with distinctive timing and effect on every plane of human life. It is against this background of teaching about cycles and inevitable transformation that H.P.B. declared the purpose and direction of the Theosophical Movement. In a prophecy made during the early years of her work, in *Isis Unveiled* (I, 613), she said:

> . . . *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*.

Such is H.P.B.'s instruction concerning the far-reaching influence of cycles. Meanwhile, we have our own work to do, our lessons to learn, while endeavoring to understand as best we can the under-meanings of contemporary events. As the Karma of the nations and the world unfolds, and as the disintegrations of belief proceed, illusions being exposed, false teachings discarded, with new capacities and their double-edged possibilities emerging, the choices for human beings must come thick and fast. These intensifications of experience add to the impact and make clear the point of such articles as "Our Cycle and the Next," in which H.P.B. speaks of the time to come—her future and our present.

"What," she asks, "has the new cycle in store for humanity?"

> Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . .
>
> If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast.

It becomes plain that the work of Theosophists, whatever the conditions of crisis and emergency in the world, does not change. The task remains the same. To this truism H.P.B. returns again and again. Replying to a question about her article, "Let Every Man Prove his own Work," she said:

> . . . it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more

effective panacea for evil, than the mere tinkering of superficial misery. (THEOSOPHY 32:305.)

The same counterpoint—twofold lines of guidance giving both light on world conditions and instruction to students and workers for Theosophy—is found in Mr. Judge. His magazine articles, like H.P.B.'s articles, provide both. The spread of true Theosophy, he shows, depends more than anything else on getting rid of the personal idea. This is an ever-present theme in his letters, linked with practical suggestions for working effectively to spread knowledge of Theosophy. Again and again, he points out that the true and best means of human development lies in the persistent attempt to fit oneself to be the better able to help and teach others. In an unsigned letter appearing in the *Irish Theosophist* (June, 1896), from internal evidence almost certainly by Mr. Judge, there is the following counsel:

> Never think, "I cannot do it." You can do it if you will; you can be what you desire to be. If you think you cannot learn to do any certain small or difficult thing you will never do it. This does not mean that it is necessary to get "big head"; that is an extreme which lessens your power. But stop regarding your personal self, neither debase nor regard yourself in the matter at all, and do not go to extremes either way. A week of this plan if followed will show you the power gained by following what I say.
>
> When you speak give things of value or people will say it is rubbish. When you get up to speak try to feel what is needed by those who hear you, of value to them in practice. When you have said the words cut yourself off from them. Your audience will thus get what is needed, and forgetting you will carry home the ideas. Your power will lie in this.
>
> When you write don't state things you can't explain, but tell what you see and feel as though directly to the person who wishes to know. This will give you power of expression in writing. . . . These are a few ideas as to power you can gain, on which you had better practice and get a grip of them. They seem trivial and of little importance, but if you are to learn you can begin in no other way. . . .

THE MYSTERY OF INDIVIDUALITY

IV: BEINGHOOD OF PERFECT MAN

IT was previously stated that self-conscious man did not exist on this planetary chain until eighteen million years ago, many hundreds of millions of years since our system began. This may give rise to a number of questions. Theosophical students have always been led to understand that evolution commences at the "top" with the highest intelligences, for it is logical to suppose that they alone could arouse the lower life to activity in fulfillment of the eternal evolutionary plan. Were these intelligences not self-conscious?

"In the beginning of the earth," states Robert Crosbie, "there are present, first the older or the more advanced Egos from the past earth. There also come in, following the advanced Egos, those who are less advanced, until all who are self-conscious are occupied, let us say, in the earlier state of the globe. The higher Egos, then, having worked in the first globe and established it, pass on to the second, while the later stream of Egos is coming into the first state. It is the higher or more advanced Egos who imprint on the subsequent or less developed Egos the knowledge in regard to these laws. It is a passing on of what has been known before." Would not such activity require an act of self-conscious thinking?

To appreciate the nature of the activity of these superior intelligences, it would be well to re-study the reference quoted in the preceding article of this series from *Transactions of the Blavatsky Lodge,* pages 23-25. Being self-conscious ourselves, and knowing chiefly the merits of that state, we are as yet hardly aware of the nature of conscious activity on planes above the manasic. The expressions "universal consciousness," or "Universal Mind," mean very little to us. It is worthy of special note that with respect to the advanced hierarchies the author of *The Secret Doctrine* continually refers to them as "hosts," not as separate entities. For example:

> The Host of Dhyanis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless* monads. . . . (*S.D.* II, 228.)

NOTE.—This article is part of a series reprinted from THEOSOPHY Vol. 42.

> During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God and then—GOD, like every other atom in the Universe. (*S.D.* I, 159.)

In *The Ocean of Theosophy* (p. 131), Mr. Judge in referring to the great spiritual Dhyanis who in the Third Round altered the various types of animal species and the gradually forming body of man, uses a similar expression: "This is the point where intelligent aid and interference from a mind or *mass of minds* is absolutely necessary."

"The whole Kosmos," says H. P. Blavatsky (*S.D.* I, 274), "is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings. . . . Each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara)."

> They are *perfected,* when not *incipient,* men. . . . The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. . . . None of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.,* they have no individuality in the sense in which a man says, "*I am myself* and no one else"; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units. (*S.D.* I, 275.)

> That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man,* and acquired his knowledge and intelligence throughout the human cycle. . . . What is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (*Ibid.* 277-8.)

Would it not therefore appear that the intelligent activity and guidance engaged in by the highest beings in the First Round of our globe is of an entirely different order from what we consider now to be the expression of self-consciousness? It will be remembered *The Secret Doctrine* further remarks that "it is only during the first round that (heavenly) man becomes a human being on globe A (rebecomes) a mineral, a plant, an animal, on Globe B and C, etc." (*S.D.* I, 159.) Mr. Judge suggests (THEOSOPHY 2: 139) that in the First Round it is the archetypal process alone that

obtains. The host of Dhyanis establish on each of the seven globes of the chain the pattern for the entire evolutionary program, by going through the complete process on the highest, most ethereal planes. Commencing with the Second Round, the constructing process is evidently left to the work of the builders, the elemental powers or Nature Spirits. When the human tabernacle is finally ready, it is then, and not until then, it would appear, that differentiation of the Dhyan Chohanic host into self-conscious incarnating egos takes place. In each individual incarnation this universal cycle is now repeated. At conception the incarnating ego provides the mother with the pattern for the child body (by itself going through the complete archetypal process?). The embryo then "passes" in its development through each of the kingdoms. The real ego is latent *on this plane* during this whole process and up to about the seventh year, at which time it is said to incarnate in and assume direct responsibility for the hitherto more or less irresponsible baby.

During the pre-natal period of a universe or of a human body, then, the ego is inactive on the lower planes. As to its functions on higher planes very little is told, but the following references may be suggestive:

> There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; . . . This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. (*S.D.* II, 87.)

> The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari-passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space—PERFECT MAN. (*S.D.* I, 247.)

At the incarnation of the mind-born sons in the Third Race, it is stated that they exchanged "their impersonal individualities for individual personalities" (*S.D.* II, 246). In other words, Manas upon incarnating left the state of unity in which the consciousness of all was the consciousness of each. Buddhi, the highest stream

of spiritual intuition, has been defined as the collectivity of self-conscious lives. In a real sense, perhaps, this is the highest state of individual beinghood, each unit thereof having chosen to become an impersonal force for good, incapable of acting contrary to the universal plan. Our present type of separative consciousness may be but a transitional state wherein the human ego is given the opportunity to make of the personal man a valuable instrument for the performance of more universal responsibilities in the great cosmic drama. The Perfected Man does not lose Manas because he has risen to the condition of direct Buddhic perception. He does not lose any of his principles, but uses them for their highest purposes.

> Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (*S.D.* I, 329 fn.)

Our confined and egotistic sense of individuality will disappear only on that "day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO . . . merges thereby into the One Essence. . . ."

"So there is a chain of life and consciousness," writes Robert Crosbie, "which gradually tends to fuller and fuller individualization of being in non-separateness—the more complete the individualization, the more full the sense of non-separateness." Therefore, the advice to aspirants in all ages who would tread the higher way has ever been the same:

> Do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.

KAMA LOCA—SUICIDES—ACCIDENTAL DEATHS

(Extracts from a Private Letter upon Kama Loka and Suicides)

SUICIDES, although not wholly dissevered from their 6th and 7th "principles," and quite potent in the spiritualistic séance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th "principles" remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyan Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment,* which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th "principles" at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samadhi, even then it may happen that the "spiritual spoil" from the 5th "principle" will prove too weak to be reborn in Devachan; in

NOTE.—This article was first printed in the *Path* for November, 1889.

which case it will then reclothe itself in a new body—the subjective "Being" created from the Karma of the victim (or no victim, as the case may be), and enter upon a new earth-existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a séance room. And it is clear that this is not opposition to our former teaching: "that while shells will be many, spirits very few."

Referring now to men who fall victim to their vices, classed by some among "suicides."

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their "vices," but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforeseen though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim's case the natural hour of death was anticipated *accidentally,* while in that of the "suicide" death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not* a *felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralyzed—still there.

Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung,* ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic séances they surround the medium. And any one who is naturally gifted with the power to see their plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

"NEITHER A LIMITLESS VOID, NOR A CONDITIONED FULNESS"

"Space is a substantial though (apparently) an absolutely unknowable living Entity." Such is, nevertheless, the Kabalistic teaching, and it is that of Archaic philosophy. Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum,*" as Leibnitz would say.

—H. P. BLAVATSKY

H.P.B. AS SEEN THROUGH HER WORK

HAVING joined the Theosophical Society in 1878, just as Madame Blavatsky and Col. Olcott were leaving America for India, and having followed the fortune of the Society ever since with increasing interest up to the time of H.P.B.'s death, it has occurred to me that the reasons that have led me, step by step, to the present time, may not be without interest to the readers of LUCIFER. It is not my purpose to write even an epitome of the Theosophical movement, or to attempt to show Madame Blavatsky's relations thereto, but rather to give a distant view of the teacher, as seen in her work, and show how her motive and aim may be discerned therefrom.

Coming to the T. S. doctrines from the orthodox protestant communion through familiarity with modern science, and philosophers like Herbert Spencer, these studies were immediately followed by mystical writers like Jacob Böhme, when at this point my attention was attracted to *Isis Unveiled.*

The result of all previous studies had been most unsatisfactory. The old religious creeds and theological interpretations of Christianity had been altogether repudiated; and while the materialism into which modern science was obviously drifting was still less satisfactory, as giving the meaning of life, the nature and destiny of man, there lingered a feeling that there must be, after all, an element of truth and a beneficent purpose in the old religions. I was still earnestly searching for that which I had all along been unable to find, and yet which I felt must somewhere exist.

Two or three times I took up one of the volumes of *Isis,* only to lay it down, discouraged by the idea that I must read it through in order to know what it contained, and life at that time seemed very short, and time always precious. To "scan" these books hastily, and get, as I had often done with other volumes, a good general idea of their contents, seemed impossible. One day I opened the first volume, "Science," and certain references therein to the Freemasons arrested my attention. I read on and on, and always with increasing interest. Before I had read to the end of

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the volume I began to hunt for some clue to the author. Who was "H. P. Blavatsky?" I had found in the volumes certain references to a "Theosophical Society." What was Theosophy, and what objects had the Society in view? At last my interest became so great that I wrote a letter of enquiry to the publisher, Mr. Bouton, and the result was a most kind and courteous response from H. P. Blavatsky herself. A more specific letter of enquiry was followed by another kind answer, and by my joining the Society.

Soon after arriving in India H.P.B. wrote me again in regard to the *Theosophist,* just then getting out its first number and requested me to answer any attacks upon, or misrepresentations regarding the T.S. From that time till her residence at Avenue Road, she wrote me at considerable intervals of time and whenever occasion specially required.

Obtaining, from clues given in *Isis,* a more definite idea of that for which I had been so long in search, as also of its ear-marks in many directions, I soon learned the sign-manual of the true occultist, *viz.,* the absence of all egotism. As soon as I found a writer exploiting a doctrine for either personal fame or profit, I learned first to distrust, and finally to discard him. Applying this test to H.P.B., as I did from the beginning, I found her in the face of her immense knowledge never egotistic, and not only from every sign and all reliable information, free from all personal pride or ambition, but rejecting everything offered to herself in the way of adulation or revenue. If one called her great or wise, she replied, "I am but the servant of Masters who are indeed great." Before leaving America she became a naturalized citizen of the U.S., and in doing so lost her pension from the Russian Government. The expense of founding the Society, of removing its headquarters to India, of starting the *Theosophist,* and of many other items, was largely borne by H.P.B. and Col. Olcott, while at the same time the small fees for dues, diplomas, etc., went in every instance into the treasury of the Society. I never knew her to solicit money in any way, even for the propaganda, and whenever presents of money were made to her they invariably went into the general fund of the Society.

I speak of these matters here, although so generally known, because as year after year went by, they furnished additional confirmation that here was no selfish egotist, no "adventuress," but a worker for truth and for humanity who utterly sank herself in her

work. This chain of evidence, beginning from the foundation of the Society and ending only at her last breath, is unbroken. Nor have I ever seen one particle of evidence to the contrary, though ignorant and unscrupulous persons have made all sorts of baseless and absurd charges against her.

I regard this line of evidence as of great importance for the reason that every other movement of modern times, claiming to work on similar lines, with which I am acquainted, and I know a good many personally and intimately, is open to the charge of exploitation for both money and personal aggrandisement. H.P.B. sometimes made the statement that some of these organizations had stolen the livery of Theosophy for the purpose of personal profit; and in several instances, taking their professions at face-value with the reserved right of withdrawing if I found them otherwise, I joined them for the purpose of learning whether they were indeed true, and if they were working unselfishly on Theosophical lines. In every single instance their professions were false, and their boasted wisdom a delusion and a snare. One society was exploited by a convicted felon with great pretensions and manuscripts "borrowed" from the "literary remains" of P. B. Randolph. The test to which I referred in the early part of this paper is unfailing, and those who are inexperienced in such matters will do well to bear it in mind. The true teacher of arcane wisdom who really aims at the betterment of man is never egotistic, ambitious, mercenary, or time-serving. For fourteen years I have applied this test to H.P.B. with the result of confirming all my earlier impressions. She sacrified fortune, fame, health, and at last life itself, for an *idea,* and that idea was first and last the teaching of the truths of Theosophy for the benefit of humanity.

Coming now to her teaching itself; those who have charged her followers—those who were glad to be taught and led by her —with foolish credulity or blind fanaticism, are invariably those who speak without knowledge, and malign without evidence.

If I examined her method and motive, I also critically examined the grounds of her knowledge, and the evidence of her statements. Every one who has ever read her larger works, even with curious and literary interest, has remarked the almost innumerable references to many books in many languages and written in almost every age. Profound, indeed, would be the knowledge,

and priceless the opportunity, of him who had the ability and the opportunity to verify all these references. He might, indeed, find here and there inaccuracies; what wonder, when these references were known to have been made *apparently* from memory, for it is well attested that she had a small number of volumes of any sort within her reach, and for months together never left the house in which she was living. Fortunately I have one of the largest libraries of occult and rare books to be found in America, and as my studies progressed I kept buying books to which she referred in *Isis,* in the *Secret Doctrine,* and in her almost numberless fugitive essays, for the purpose of verifying her statements as well as for further research. Through the clues thus afforded by her writings I was almost unconsciously gathering a mass of testimony in support of the old wisdom religion. Given, now, an individual of fair intelligence, capable of estimating evidence, and loyal at all times to the simple truth, I could undertake to support the great bulk of H.P.B.'s teaching by outside and overwhelming testimony.

There is also another, and entirely different, line of evidence; I have already early in this paper referred to the Freemasons. It was at this point that I first became attracted to H.P.B.'s writings and joined the Society; I had been through thirty-two degrees of Masonry, and had here, as in the orthodox religions, found something wanting. There were, indeed, traditions of "Ancient Landmarks," and that Masonry had originally been given to man "by God Himself," but what these ancient land-marks really were, or how and when the G.A. of T.U. had revealed them to man was nowhere to be discovered.

In other words, there was the evidence of glyphics, and the meaning of symbolism; and here my first real clue was derived from H.P.B. A friend of mine who has probably made more discoveries in the ancient Kabbala than anyone known to modern times, and who had devoted more than twenty years to this special line of work, raised once certain enquiries concerning his own researches, and expressed the doubt that any man then living could or would answer his enquiries. I suggested that he should write to H.P.B. in regard to the matter, and after some delay he did so. The result was nearly forty pages of very closely-written MSS. answering every question he had raised, and adding a fund of information that astonished the recipient beyond all measure.

This gentleman is not and never has been a member of the T.S., but to the present time he declares his conviction that H.P.B. was the most profound and wonderful woman of this or of any age. He, a specialist for half a lifetime in an obscure and unknown field, found H.P.B. perfectly familiar with all his work.

But why multiply evidence on these lines so familiar to all who have really any knowledge of the subject of which I write? If such methods of examination and such tests constantly applied for fourteen years constitute one a "blind follower" and an "unreasoning enthusiast," then am I all that and more. Mine is not the pen to write a biography of H.P.B., nor to estimate the value and magnitude of her work. These are but brief personal reminiscences of one who never saw her, who could not, therefore, come under her personal magnetism, nor be in any way prejudiced by personal contact. From the beginning I have measured the work of H.P.B. *by itself,* as well as by every available test and comparison, and allowed it to stand or fall on its merit. The time has now come when every one at all interested in the teachings and work of the T.S. must apply this discriminating method, and if the student be in real earnest and ready to accord to truth its own intrinsic value the result can be in nowise uncertain. There is no record of any such teacher in the western world since our boasted "civilization" emerged from barbarism.

If it be just to judge a tree by its fruit, a character by its service to humanity, and a personality by its self-forgetfulness, then will H. P. Blavatsky soon be recognized in her true character, and placed among the benefactors of humanity.

Her mission remains to the Society she came forth to found. If its members have not apprehended her mission, then, indeed, have they studied in vain, and she hath imagined a vain thing. Those who have received most through larger opportunity and from personal contact with the teacher, have the larger duty.

> Nay, O thou candidate for Nature's hidden lore!
> If one would follow in the steps of holy Tathâgata,
> Those gifts and powers are not for Self.

But what if the disciple prove forgetful and untrue, and wander off in search of Self? The teachings still remain, and truer disciples yet will come to carry on her work. A tidal wave raised by her hand has already swept around the world. Its pulses throb in every artery of life. The Society has but to feed the body already

transfused with a newer life, to keep it intact as a whole, and to draw from exhaustless sources already in their keeping, to move the world, as it has not been moved for many a weary century. *The nucleus of a Universal Brotherhood* is already formed. Shall this Laya-centre lift humanity and enlighten the world? H.P.B. is not dead. There is no death. H.P.B. has diffused her life into the Theosophical Society, bidding them again diffuse its vital stream to every soul that breathes; adding their life-force to hers, and so to *pass it on,* involving all; enlightening all; redeeming all from selfishness and sin. "Death" was her most heroic deed. It marks and means renewed life. Hitherto we have received, now we must give. Hitherto we have learned; now, like her, we must teach. The harvest is ready, and the reapers are *not* a few, and the golden grain shall not fall back into the ground, nor be devoured by the beasts of the fields and the fowls of the air, for an innumerable host that no man can number stand hungry and waiting without. They are waiting without, foot-sore and weary with life. They have waited long, clamouring for bread, and receiving only a stone, and here is the *One only Truth* that can feed and satisfy the starving soul; the one truth that to the last analysis can satisfy the reasoning mind, and give new life and hope to the sorrowing heart of humanity. *Let us push on the work of H.P.B.*

J. D. BUCK, F.T.S.

THE PERCEIVER AND THE PERCEPTIONS

The Self *only,* eternally Is. Now what are all the rest? Perceptions, I think; some permanent, being related to the Self, or of the Self; others, perceptions of perceptions and impermanent in that they are in constant change. The two classes or bundles of perceptions in individuals would be Higher and Lower Mind. Perhaps Higher and Lower Self would be better, but no set terms can give anything but approximations of differences of perceptions. We may call what is perceived "matter," or "prakriti," that basis by which action may take place. It would seem that this basis is the general result of the interpenetration, interblending and interaction of the perceptions of multitudinous classes of beings.

—ROBERT CROSBIE

letters • questions • comment

If the Higher Self is "colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic," as H.P.B. says in "Our Three Objects," and the task of the lower or personal self in man is to evolve and maintain contact on this plane, how can they ever unite and make a success of evolution?

It does not seem useful to identify the Higher Self as the extreme opposite of the lower, except perhaps for purposes of analysis, since for the Higher Self there is no plane of action on which these qualities would not apply. Only the purified personal nature gives scope to such higher action here. Mr. Judge's comment on Consciousness as the "Witness or Spectator of the actions and experiences of every state we are in or pass through," also suggests this omniscient character of the Higher Self. He says in *Notes on the Bhagavad-Gita*:

> "The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.
>
> "Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In Sushupti—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

The task of evolution is not, therefore, one of uniting two disparate things, as the question seems to imply, but of bringing that higher consciousness which is "colourless, cosmopolitan, unsectarian, sexless," etc., to bear on all the circumstances of life. What could a man possibly do in life that would not be made broader, more useful, more compassionate, more effective, by seriously regarding the presence of the Higher Self in all?

But the Higher Self or Atma, and even its vehicle, Buddhi, are impotent on this plane of existence without the intermediary of mind. H.P.B.'s account of this connection shows that it is crucial to human development:

> The two higher principles *can have no individuality on Earth,* cannot be *man,* unless there is (*a*) the Mind, the *Manas-Ego,* to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—*i.e.,* in a two or even a three-principled body composed of its *Sthula Sarira,* prana (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created *an idiot*—at best a beautiful, soul-less, empty and unconscious appearance. *"Cogito—ergo sum"*—can find no room in the brain of such a creature, not on this plane, at any rate. (*S.D.* II, 241-42.)

Connected with matter, Mind becomes dual: higher mind and its reflection in incarnation. The reflection, or lower Manas, is the means by which man contacts all nature, learns to understand himself and to elevate the consciousness of beings lower on the evolutionary scale; but as a *sense of self,* when mistaken for the real, immortal Man, it is always a delusion. *The Voice of the Silence* says that "The Self of Matter and the Self of Spirit can never meet," making clear that true identity can not belong to temporary forms. As a vehicle of the Higher Ego, however, through the faculty of being able to reflect upon itself, so to speak, to stand aside and observe its actions, the personal self can become the connecting bridge—the Antaskarana—whereby the avenues of action of the lower man express the cosmopolitan character of the higher. It is through this faculty of self-analyzing reflection, pursued with honesty and as far as possible, that man on earth can perceive his identity with all other beings, differences notwithstanding.

Much of *The Key to Theosophy* is devoted to clarifying the various meanings of this "dual nature of the mental 'principle' " in incarnation. For instance, H.P.B. says that "There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions," while the mind occupied solely with the facts of daily living, as such, without thought of their meaning for the soul, is "the sentient conscious-

ness (the lower *Manasic* light), inseparable from our physical brain and senses."

Of man's transcendental journey in search of meaning, H.P.B. says in *The Secret Doctrine* (II, 79):

> The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung.

But how is the "human Ego" to exercise the kind of control that will lead to knowledge of meanings important to the soul? A phrase by Mr. Judge in his *Notes* on the *Gita* suggests how this may be done:

> Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else.

By examining, then, all perceptions with the object of discovering their potential for what is "cosmopolitan, unsectarian, altruistic," etc., and also how they may be lacking in these qualities, we may build bodies of thought and feeling which can receive and support on earth the life, which is the light, of the Higher Self.

Priorities

The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

—H. P. Blavatsky

on the lookout

Knowledge from Within

In *The Secret Doctrine* (I, 622), H.P.B. speaks of how the truths inspired to talented men of the past—"Kepler, Leibnitz, Gassendi, Swedenborg, etc.,—were ever alloyed with their own speculations in one or another predetermined direction—hence distorted." A notable illustration of this—what seems both the inspiration and the distortion—may be found in Isaiah Berlin's recent book, *Vico and Herder* (Viking, 1976), in the account of Vico's conception of historical knowledge. Vico (1668-1744), Mr. Berlin tells us, believed it possible to learn about men of the distant past by combining the power of introspection with studies in mythology, philology, and related branches of knowledge. Striking intuition as well as signs of "modern prejudice" are evident in the following quotations selected from Vico's *New Science* by Mr. Berlin:

> Vico claimed as his cardinal achievement this anthropological approach: ". . . to descend from these human and refined natures of ours to those quite wild and savage natures which we cannot at all imagine and can apprehend only with great effort." This we must do not by looking for evidence outside our minds, but "as the metaphysicians do" who look "within the modifications of their own minds—of him who meditates" —that is, by a species of self-analysis, by tracing the phases of development of one's own individual mind from childhood to maturity.

Language and Allegory

As one of the first of the "moderns," Vico rejected the idea of a Golden Age in the past, maintaining that the first men were "brutish solitary savages." They were "semi-bestial giants," he said, and scholars who speak of the "matchless wisdom of the ancients" were talking nonsense. Yet in company with such misconceptions one finds apparently profound insight into what may be learned from language:

> Metaphor and simile, even allegory, are not for Vico, deliberate artifices. They are natural ways of expressing a vision of

> life different from ours. Men once thought, according to him, in images rather than concepts, and "attributed senses and passions to bodies as vast as sky, sea and earth." What is for us a less or more conscious use of rhetorical devices, was their sole means of ordering, connecting and conveying what they sensed, observed, remembered, imagined, hoped, feared, worshipped, in short their entire experience. This is what Vico calls "poetic logic," the pattern of language and thought in the Age of Heroes.

Key in Vedic Hymns

In her article, "Occult or Exact Science?", H.P.B. shows the use to which philology may be put by one who knows the true history of the early races of mankind, citing from Vedic hymns evidence that in far-off antiquity the senses of sight and hearing were interchangeable. The occasion for this demonstration was the ignorant supposition that present-day sensitives who "hear" color and "see" sounds suffer from hallucination. She begins by pointing out that in Greek mythology all the sun-gods and *radiant* deities are connected by ancient symbologists with "music and singing—with *sound,* in short,—associated with radiancy and color." She shows that a Vedic hymn refers to a time "when *sight* and *hearing* were synonymous terms." Sensitives for whom this identification is no metaphor, but psychic reality, represent, she says, *"a cyclic return of human organisms to their primitive form* during the 3rd and even the 4th Root Races of what is known as the *Antediluvian periods."* She then draws on comparative mythology and philology for proofs.

"Inside" View

This, however, is the use of such sciences by an H.P.B. She does not expect the modern practitioners of such disciplines to accept her demonstrations. The awakening of the modern world to the reality of ancient wisdom is a slow process which must go step by step, and except for those who are initiated that development cannot be hastened beyond the possibilities marked off by cyclic law. Thus a Vico, we may think, despite his limitations, accomplished much for the future sciences of which he was virtually the inventor. As Berlin says:

> Vico is author of the idea that languages, myths, antiquities, directly reflect the various fashions in which social or economic or spiritual problems or realities were refracted in the minds of our ancestors. . . . He was the first to conceive the notion

> that in this fashion it was possible to achieve a kind of window into the past—an "inside" view. . . . All these astonishingly bold hypotheses Vico conceived and applied in a world which was then, and for many years, acutely hostile to the "psychologizing," anti-Cartesian, anti-"physicalist," approach. . . .The principles of the method can now be restated more fully. The search for truth is for the most part a genetic and self-analyzing inquiry. . . . It was clear to him that, whatever the correct solution of the problem of development, the fashionable theories of his time were false.

Limitations of Scientific Approach

The general neglect of Vico's method—with some few exceptions almost until the present—may be better understood by analogy from H.P.B.'s observations (in "Occult or Exact Science?") concerning the inability of scientists to break out of the confinements of their "method":

> . . . it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the rationale of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality,* not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by "improving the texture" of their spiritual minds.

Scientific Reductionism

The appearance of the text, *Sociobiology,* by Edward O. Wilson, curator of entomology at the Harvard Museum of Comparative Zoology, affords further illustration of the struggle of intuitive ideas to find expression within the framework of physicalist assumption, in which they must emerge for conventional scientists. As noted in Lookout for December, 1976, considerable stress is placed by Prof. Wilson on what he terms the "altruistic" behavior of social animals, as when a parent sacrifices itself for its young, or when a member of a herd dies in order to serve the interests of the group or species. The appearance of the term "altruism"

may seem gratifying, wherever it occurs in scientific literature, yet the identification of this quality as the outward manifestation of a hypothetical "altruist gene" is surely scientific reductionism with a vengeance. Writing on the contentions of *Sociobiology* in *Science* for March, 19, 1976, Nicholas Wade says that, according to Wilson, "when ethical philosophers try to intuit the binding canons of morality, they are consulting the survival values programmed into their own brains by natural selection." The *Science* reporter continues:

> Some of what we regard as our noblest sentiments may derive from behavior selected because of its basic survival value. Forms of altruism, for example, such as sacrificing one's life for the sake of one's family or group, may be programmed into us by natural selection because they favor the representation of the hero's genes in the next generation, which is all that nature cares about. The explorer's sense of exhilaration in breaking into virgin territory, or even the scientist's excitement at a new discovery, may be founded simply on the reward nature pays for inquisitiveness. With a fuller understanding of the human brain, Wilson told *Science*, we may arrive at a new level of disillusionment: "In completing the Darwinian revolution we are likely to see some of our most exalted feelings explained in terms of traits which evolved. Human beings see themselves in transcendental terms. But we may find out that there is an over-estimate of the nature of our deepest yearnings."

"Racist" Implications!

Thus ethics acquires scientific recognition only by being turned into a sub-study of biology! Altruism becomes some sort of species self-interest. All this sounds very much like complete biological determinism, yet Prof. Wilson withdraws from this position in a letter to *New York Times,* quoted by Nicholas Wade. The genetic foundations of our nature, the Harvard professor said, "cannot be used to justify a continuing practice in present and future societies." He gives as an example "the tendency under certain conditions to conduct warfare against competing groups, having been advantageous to our Neolithic ancestors, but it could lead to global suicide now." Such disclaimers of hereditary determinism, however have not protected the eminent entomologist from attack by a number of his colleagues, who claim that the effect of his research is to confirm racist propagandists in their ugly assumptions. This controversy takes on the same emotional coloring as

the argument among educational psychologists about the origin of intelligence—whether it is a result of "superior" genes or hereditary endowment, or is developed through environmental influence and educational effort. The attack on Prof. Wilson is called distorting and unjust by the *Science* writer, since the author of *Sociobiology* states in his book that genes may have no more than 10 per cent influence in social behavior, and provides other qualifications. But the wrath of his critics is not diminished by such explanations. A spokesman for the objectors (some thirty-five persons high in the ranks of the life sciences), Richard Lewontin, also a Harvard professor of biology, has declared that "Any investigations into the genetic control of human behaviors is bound to produce a pseudo-science that will inevitably be misused." The implication is clear: Don't even pursue research in this area. The critics recall past sterilization laws to eliminate "bad genes" from racial stock, and cite the social Darwinism attributed to Herbert Spencer's influence.

What Is "Pseudo-Science"?

It is difficult for Theosophists to do much more than recognize the tragedy of this misapplication of moral feeling, by reason of the total omission from the argument of the chief factor in the shaping of human intelligence and behavior—the reincarnating ego. Prof. Wilson is charged with creating a "pseudo-science," since any theory of biological determinism, when applied to social behavior, is bound to be seen as having "political implications," becoming available for reinforcement of racist claims. But what of the entirety of biological science, when on the basis of physiological studies alone it presumes to offer generalizations concerning the nature of *Man?* Is not this also "pseudo-science"? But here, no doubt, as in other areas of science, we shall have to await basic changes in attitude. Speaking of the relinquishment of materialistic assumption among a few scientists, H.P.B. remarks that others will eventually be moved to revise their views only by breakdowns in their own work. "They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense." (*S.D.* I, 620.)

Is Humanism "Religion"?

What seems a new development in the church-state and religion-in-the-schools controversy is reported in the *Los Angeles Times* for Sept. 11. The charge has been made by an Arizona Congressman that the "religion of secular humanism" is infiltrating the schools in the guise of ordinary instruction. Passage by the House of an amendment, introduced by Rep. Conlan, which would prohibit federal support for educational programs "involving any aspect of the religion of secular humanism," brought vigorous objection from articulate humanists. The editor of the *Humanist* said that Humanism is "the deepest current in Western civilization," older than Judeo-Christian ideas, with roots in Greek and Roman culture. Humanist spokesmen maintain that contending for neutrality toward religion in the schools is not opposition to Judeo-Christian beliefs. However, a Catholic critic of humanism at a conference on religious liberty last spring declared that "the questions once answered by religion in the schools are being answered by the state in terms of secular humanism, which he termed a religion offensive to many believers." Making a similar argument, a suit brought by Christian advocates in St. Louis (Mo.) asks for tax refunds because of the alleged teaching of the religion of secular humanism in the public schools.

Diminishing Areas of "Neutrality"

However, neither the St. Louis taxpayers' suit nor the amendment passed by the House adequately defines "secular humanism." A legal specialist in church-state issues said that the amendment would be meaningless since officials could not identify "the religion of secular humanism," while the Constitution already forbids government support to any religious point of view. The *Times* review of the controversy thus far shows the increasingly difficult problem of deciding what is "religious," or representative of a religious outlook, and what is not. The Catholic advocate maintained, for example, that parental consent ought to be required in the case of instruction in certain "value-dominated areas," and while this may be thought reasonable, as in the case of sex education, which he gave as an example, it is easy to imagine "value-dominated areas" being extended to include many branches of education. What, one might wonder, will become of the meaning of "neutrality," if this should occur? A spokesman for the taxpayers' suit in St. Louis did explain, however, that in

the view of its critics secular humanism stood for "the rejection of God and an afterlife and the belief that human fulfillment was the ultimate goal in life." This may be approximately correct, in consideration of the statements of the Humanist Manifesto of several years ago, but if such views on the part of Humanists are to be identified as "religion," then hardly any territory of neutral belief or conviction can remain.

Worried Congressmen

Interestingly, the Arizona Congressman, John B. Conlan, in arguing that secular humanism is a religion, cited the 1961 U.S. Supreme Court decision holding it unconstitutional to require public officials to take an oath declaring belief in the existence of God. This decision said: "Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, ethical culture, secular humanism, and others." The humanists, Rep. Conlan said, believe that "man is his own god." He added that the opinion that "ethics are situational—never absolute" is a "religious stand." Among the comments of the humanists replying to these contentions was the suggestion that the success of Rep. Conlan's amendment in the House was due to the fact that many of the Congressmen voting for it feared to appear to their constituents as favoring "atheism, relativism and situation ethics."

The Humanist Position

This possibility or likelihood illustrates the self-defeating result of the politicalization of such issues. The first amendment, which was intended to protect all citizens from the pressures of religious partisanship, seems in this case to have been turned against itself. Justice and reason are on the side of the humanist contention by Paul Kurtz, editor of the *Humanist,* who said that "it is philosophically primitive" to claim that it is "either amoral or espousing a religion, to resolve issues by reflective inquiry in a given situation." This is not to imply that secular humanism has no shortcomings, since overt denial of a life after death will hardly be acceptable to many thoughtful persons, including some who do not believe in a personal god, but the insistence on "reflective inquiry," if put into practice, sets the humanist outlook apart from all creedal and denomination beliefs and dogmas, making it preferable to doctrinal religious influence in the public schools.

Occultism in Junior High!

Another repercussion in this general area was noted in the *Los Angeles Herald-Examiner* for Sept. 22. A band of militant parents marched before a junior high school in Culver City, Calif., protesting a ten-week course in the "occult and the supernatural." A leader of the protest group, which calls itself "Active Christians in Education," said that such a class would not be taught "objectively." The title of the course, a theosophist might conclude, seems to confirm this criticism, or at least suggest a confusion in the minds of the educators, since in the true light of "the occult" there can be nothing "supernatural." Occultism is the science concerned with much that people mistakenly identify as the supernatural. (There is of course some possibility that the teacher intended to point this out.) Some of the students in the school objected to the protest, saying that it amounted to an attempt at censorship. A ninth-grader argued that the students should be able to choose their own courses. The president of the city board of education told a reporter that the course had been planned as an elective, and that the members of the board had examined its contents before approving it.

Experiments with "Yoga"?

Developments of this sort are no doubt inevitable. What may also be inevitable, and regrettable, is that carelessly informed or simply ignorant discussion of the "occult" may easily lead to the subject of Yoga, in consequence of which the failure to distinguish between Hatha Yoga and Raja Yoga will follow. In view of the clear warnings provided by H.P.B. in respect to the practices of Hatha Yoga, and the disasters, psychic and physical, which may result, this possibility seems reason enough for parental objection to "occult" studies in a junior high school. In such events, which may be occurring throughout the country, one sees full justification for H.P.B.'s stringent observations concerning the dangers of psychism in her third and fourth messages to the American Theosophists.

"One Great Organic Soul"

A small-town newspaper in an eastern state recently published a poem entitled "Life on Other Worlds," which had the following lines in its concluding stanzas:

We all, I think, should stretch our minds
Beyond accepted norms.
How else will mankind ever grow,
Or shed outmoded forms?

So here are thoughts I wish to share,
I do not say they're true;
At least, they'll start some thinking
From a broader point of view.

The Universe is One Grand Whole,
With Consciousness, or God,
A'thrill through every atom
From Orion to earthly sod.

That's why each unit is alive,
Why minerals, they say,
And atoms, in their orbits small,
Are conscious in their way.

This makes the Stars and you and me
One great Organic Soul—
Not God out there, and we down here,
But One Impartite Whole.

"Some High Humanity"

Now, if it's true God's everywhere,
As in our Scriptures told,
Then, surely, where there's God, there's Life.
Is this so very bold?

To say that only Earth has men,
The rest a Cosmic Waste,
Is ecologically false,
In every sense, poor taste.

That's why I think there's Life out there,
In this vast Cosmic sweep,
Some Planets, maybe, are awake,
While others are asleep.

Their "days" may last ten million years,
Their "nights" ten million more.
But worlds that sleep, like us, will wake,
Their countless forms restore.

For all we know, each world has been,
Or is, or else will be,
The dwelling of some godly Race,
Some high Humanity!

This is a splendid example of how great ideas may become part of the common thought and speech.

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